

HOME MISSIONS

Presbyterian Church in Canada
(Western Section)

1900=1901



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(Western Section)

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At its March meeting the Home Mission Committee found itself face to face with a deficit of \$16,000 on the year's work ; to meet obligations the Church was asked for a special collection, and \$8,000 was realized. To wipe out the balance, \$8,000 was taken out of the reserve fund. Financial feats of that kind can scarcely be repeated ; the Church soon tires of special collections ; nor is a reserve fund like the widow's cruse of oil and barrel of meal, you can soon exhaust it. The revenue of the committee should keep pace with the demands on it, else extension must cease. This the Church does not want ; and, in the interest of religion and patriotism, such a policy would prove disastrous. Moral, a larger revenue.

But why the deficit? Two principal causes.

The contributions from Britain fell off about \$5,000, and in the spring of 1899, 42 new missions were started, involving an additional expenditure of about \$10,500. In a new and growing country, with a strong, steady stream of settlers flowing in, there must be extension, and the Church owes it to the State which protects her; to herself, organized to edify and evangelize; to her members who are going to develop the resources of the Far West and the New North; and to her Lord Who has placed this responsibility upon her, to lengthen her cords and strengthen her stakes.

Are not railway companies extending their lines and improving their equipment? Manufacturers enlarging their factories and increasing their output? Banks augmenting their capital and starting new branches, (banks have in eighteen years increased, west of Lake Superior, from eight to nearly one hundred)? Loan companies, insurance companies and the rest extending their operations? And Provincial, Dominion and Imperial governments entering on enlarged enterprises? And shall the Church alone stand still?

The Change in 25 Years.

The Church exists to preach the Gospel to the poor; and the following figures show that the money spent on the Home Mission department of that work yields encouraging returns. "In 1875 there were 132 missions and 86 augmented congregations in the Western Section of the Church. Since 1875, 641 new missions have been organized, making a total of 859; of this number, 93 have gone to strengthen other congregations, 162 are now on the augmented list, 386 on the Home Mission list, and 218 have become self-sustaining congregations." These

congregations support colleges, missions and the benevolent schemes of the Church conscientiously and liberally.

Present Strength.

The extent of the present work, a few figures will help to show. The missions last spring numbered 386 with over 1,100 separate stations. Connected with these were 11,743 families, 4,544 single persons, not belonging to these families, and 13,538 communicants. The returns which are very far from being complete, show that 1652 communicants were added to the rolls.

This means that one-eighth of the families, and one-fifth of the single persons in the Church are under the charge of the Home Mission Committee, and that one-ninth, if not one-eighth, of the accessions to the membership are in connection with these missions. To all lovers and supporters of Home Missions this record should give satisfaction.

“How much of the salaries of their missionaries do these people pay?” About five-eighths, and the Home Mission Committee, about three-eighths, i.e., for every \$60 the Home Mission pays, the people pay \$100. Considering what has to be contributed for Church and Manse building, and that these people in very many cases are poor, and beginning life, this liberality is commendable.

The Record of Last Year.

The record for the past year was encouraging. In Ontario and Quebec eight missions became augmented charges, and, in Western Canada, twenty. In Western Canada, eight more passed at once from the mission stage to the self-supporting. Thirty-six congregations were

thus handed over to the Church. In the whole Western Section, 61 Churches and Manses were built. Fifty-two new missions have been organized and a number of stations started which go to strengthen missions and congregations previously existing. Wherever practicable, by a rearrangement of stations or a union, the work of consolidation is going on; some missions have disappeared, and stations have been merged in other fields, but travelling has been reduced and grants saved. The number of missions is, however, steadily increasing year by year, and the revenue should keep step. Reports as to increase in membership are very incomplete, arising largely from lack of supply in many missions during winter, but also, in part, because not a few of the missionaries do not realize the value of statistics, or are "absent-minded beggars." At least, 2,000 communicants were added to the communion rolls.

But the picture is not all bright. From every direction comes the complaint of lack of supply. In the presbytery of Kingston, the more distant missions had to be content with three Sabbath's supply at Christmas. In Barrie presbytery, three fields vacant; North Bay, four; Algoma, four; Western Canada, twenty-seven; while a large number had only partial supply. How long shall a church possessing ample reserves confess herself unable to cure this clamant, long-standing scandal? Even for the past summer supply was inadequate, and the committee was compelled to appeal to British churches to come to the rescue.

Details.

It may be of interest to examine the situation a little more in detail, glancing at the work in several sections.

Province of Quebec.

The presbyteries of Quebec and Montreal have 24 missions and 56 stations. The outlook here is brightening, and the tone of reports cheerful. "Waterpower," Spruce forests," "Pulpwood," "Inflow of Population and Capital," "Manufacturing and Business centres," are the words heard. The Roman Catholic church is doing her level best to elbow out the Protestants, too many of whom have become disheartened in the struggle, pulled up stakes and moved west; but many settlements are left like rocky islands in a hostile sea, and they must be encouraged and helped. The work of French Evangelization is maintained to give the Word of God to Quebec, and to help to enlighten people who are kept in darkness; for that work we pay from \$35,000 to \$40,000 annually; the Church will not begrudge the \$5,000 required to provide her own children in Quebec with a pure Gospel. Christians, hold your own.

Ontario.

Several features here arrest attention. In the lumbering districts of this Province, are said to be 60,000 men cutting, scoring, heaving, hauling and driving logs and square timber during winter and early summer. Some attention has been paid to them in the past, but under a special committee more adequate provision is attempted this year. The work requires young, energetic, evangelical, tactful men, but they seldom offer.

The army of tourists to Muskoka and the north is growing from year to year, as the beauties of the district are coming to be known; unless cared for, much as muscle and nerve may gain by the outing, the spirit will be apt to lose

tone. A child, who was preparing to go north, is said to have been heard praying the morning of her departure, "and now goodbye, God, for there wont be any more prayers till we return from Muskoka." The committee is making more adequate provision for this class.

The Ontario Government is pursuing a more aggressive policy in the New North. Large sums have been voted for colonization roads; exploration parties are out to locate and report on the farming and mineral lands in the district, and on its forests and waterpower. Large concessions have been made to capitalists who have engaged to build railways, open up mines, erect smelters, build mills and bring in settlers. Free grants of land, on liberal conditions, are to be made to members of the contingents who went to South Africa who were residents of Ontario at the time of their enlistment. When volunteers have "died on the field of honor," the father or nearest heir can claim the grant. Every effort is thus made to break up the silent solitude of the roomy, resourceful northland, and make it the seat of varied industries and the home of a progressive and prosperous population. This is not the dream of the romancist, a fair beginning has already been made. Of the changed conditions the Church is bound to take note, and provide ordinances for the settlers on their arrival.

Except in new Ontario, Home Mission work in this province consists largely in fostering existing missions and nursing them to the congregational state. Five presbyteries have no missions, and several have only one or two. Bruce, that had her quiver full of them, is now childless. Unless care is taken, the sympathy of missionless presbyteries is apt to dry up, and presbyteries, people and Church will be the losers. The principal mission presbyteries in

the province are Ottawa, Lanark and Renfrew, Kingston, Barrie, North Bay, Algoma. Had mission work been vigorously prosecuted from the dawn of settlement in Ontario, how different would have been the strength of the Church to-day. We lost along the Ottawa, in Central Ontario, in the Niagara peninsula and clear west to Windsor; let us strengthen the things that remain, and enter hopefully where new doors are opening.

By the bye! a curious but well authenticated story comes from N. E. Ontario: Two stations, forming a charge, agreed to pay their student, respectively, \$2 and \$4 a week as salary. The treasurer of station A, in settling, gave the student not \$52, but \$47, telling him the treasurer of station B would pay the balance. He scouted the idea, and paid the even \$104. Rather than create trouble, the student returned to college \$5 short. Not long afterwards, he received a letter from B saying that he (B) learned that A had only paid \$47; and since it was understood that B was to pay double what A paid, he (B) had overpaid him, and he would be obliged if he (the student) would send the \$10 back! Mission work should never cease while such treasurers remain unevangelized.

Western Canada.

The crop in Manitoba and Assiniboia was most disappointing this year; drought in early summer; and an excessive rainfall and extremely warm weather in August, ruined the prospects of many a farmer. But for rains and consequent sprouting, the harvest would have been a fair one. But the people are not disheartened. In many districts progress is arrested, and the day of self-support for many missions postponed. Patience.

Extension is going on apace, however. The presbytery of Portage la Prairie has grown unwieldy, and is asking the Assembly to constitute a new presbytery in the Dauphin Valley, and to the north. Regina has grown so as to require two new presbyteries. This would give the Territories five presbyteries, and they expect a new Synod to be constituted. It was only in 1884 that there was only one presbytery west of Lake Superior; what hath God wrought in these sixteen intervening years! The erection of the presbytery of Superior was postponed because of the sparse settlement in that part of Ontario, and the unlikelihood that any strength would be soon developed. Mining, lumbering, railway building, farming have recently drawn population to that district, so that another presbytery is already talked of. Between Ft. William and the prairie there is room for half-a-million of settlers, and the railway, now building, alone is needed to open up that new and rich district.

Railways in the West.

Railways are the pioneers of settlement; they no longer follow, but precede the settler, and bid him follow and occupy the rich tracts they open up. The line between Port Arthur and Winnipeg, by way of Ft. Frances and the Rainy River, is being pushed forward from both ends, and will be completed next autumn.

The Canadian Northern is only a continuation of the same line; it opens up the Dauphin, Swan River, Red Deer and lower Saskatchewan Valley, and will reach Prince Albert in the autumn of 1901. Through the Gilbert Plains and to Lake Winnipegosis, branch lines have been built, opening up farming districts and developing lumbering and fishing industries.

Six or seven years ago, only a few hundred English-speaking settlers were found in this valley, where to-day there are as many thousands. Nine thousand Galicians have also found a home here ; and, just outside the provincial boundary, from seven to eight thousand Doukhobors. Ten missionaries are at work to-day where a few years since one sufficed.

The Reston branch is being built to open up the country east and south of the Moose Mountain. The continuation of the Central to the Assiniboine, and the construction of the Snowflake, Macgregor, Lake Manitoba and the Belmont-Hartney branches have given birth to trade centres which form the nerve centres of congregational life. Settlement is thickening, markets are created, missions are strengthened, and the day of self-supporting congregations hastened.

Immigration.

The inflow of settlers for 1900 was the largest in many years. In 1898 nearly 40,000 arrived ; in 1899 over 50,000; the forecast for 1900 is from 70 to 75,000! the first nine months of 1900 brought more than the twelve months of 1899.

Where have they gone? Into the Rainy River country ; into the Dauphin and Swan River Valley ; into the wide region between the Qu'Appelle and Saskatchewan rivers, north of Regina ; into the hitherto neglected but valuable district S. E. of Moosejaw, along the "Soo" Railway ; into the country north and west of Moosejaw ; along the Calgary and Edmonton railway ; into the Mormon district, south and south-west of Lethbridge, and along the Saskatchewan end of Edmonton and east of Prince Albert.

In the 200 mile stretch between Edmonton

and Calgary the settlers were few and scattered eight years ago, now there is a belt 60 miles wide continuously settled, and nine villages, one of 1,500 souls. A tongue of settlement is thrust out 80 miles east of Edmonton. Let a railway be built 400 miles along the north Saskatchewan, and it will open up a valley of remarkable beauty and fertility, and a large population is sure to flow in.

By irrigation, the Mormon and other settlers from Utah and Montana are changing arid S. Alberta into a fruitful field.

Large quantities of School, H.B. Co. and railway lands have been sold to settlers with means in different parts of Manitoba and the N.W.T., now occupied, and schools and churches are the gainers.

The strikes in the mining districts are settled, mining operations are resumed, new mines are being opened up, new smelters built and old ones enlarged, population is flowing in, towns and camps are growing, and missions and congregations share in the activity and prosperity. One disadvantage in mining districts is the fluctuating character of the population—it is a procession, a human river, full to the banks, but always new water. But such a procession Christ had.

The Yukon, Atlin, &c.

The White Pass Railway has been extended from Bennett to White Horse (a distance of 71 miles), which is the head of navigation, and the trip to Dawson, in summer made short, easy and pleasant. The Rev. James Russell is in charge at Bennett, and labors along the railway; Mr. J. J. Wright at White Horse; Mr. A. S. Grant (temporarily) at Dawson; and Mr. D. G. Cock at Bonanza, which has become self-

sustaining. To the Atlin country, Mr. Jno. Pringle has returned, where his brother George was holding the fort all summer. The hospital has been maintained at Atlin; and Miss Mitchell and Miss Bone are rendering rare service in the interests of humanity and religion. Mr. J. A. Sinclair, after rendering the Church great service at Bennett, White Horse and on "the Creeks," has retired from the work. The future of Bennett is somewhat problematical; that of White Horse, at the head of the navigation of the Yukon, is better assured. Last spring, not a house at White Horse; to-day, a busy, bustling, go-ahead town. The gold output of the North last season was estimated at twenty-five millions. Miners are coming and going continually, but the population is holding its own. Gambling dens, dance-halls, saloons, brothels are the curse and shame of the North. Ordinary means do not adequately meet the prevailing conditions, and institutional work is proposed. The support of such a movement will likely be undertaken by private members of the Church, but in close alliance with the minister, session and congregation at Dawson. The men to be helped by this new departure are such as come in from the creeks on business, or for change and a rest, and who, too frequently fall into the snares of evil men and conditions, because there is scarcely any refuge for them away from fierce temptation.

The foreigners.

The Germans, Scandinavians, Finns, and Danes are liked and are fast being digested, absorbed. The Slavs are not so acceptable, nor are they to be so easily assimilated. They may, if they come in large numbers, seriously modify the Canadian type of character, and be a

disturbing factor in social, religious and national life. They have done so in the United States, and they are sure to do so here. Not unfrequently have old-world prejudices and antipathies clouded political issues, and prevented a true verdict being given. The U. S. danger is ours. Let their votes send a considerable number to Parliament, and, whatever the crisis, our Government might hesitate to send contingents to S. Africa or elsewhere.

But these people are taking root and are bound to succeed. They are simple in their habits, and food and clothing cost little. Voltaire says that their forefathers held it quite right to drink but not to smoke, because not that which goeth into the man defileth the man, but that which cometh out of the man, and drink goeth in while smoke cometh out. But they have outlived that belief, and every man raises his own tobacco. Attached to every house is a large vegetable garden, well planted and tended. Cows, pigs and poultry are in every yard and land is being rapidly cleared, brushed and cultivated; wheat is raised for the market and rye for the table. Steam mills are yet absent, but the hand mill does duty. Girls go out to service, and men, in slack times, find employment on the railway, in the saw-mills or in lumber woods. In harvest they help Canadians, while mothers, wives and daughters, with sickle and scythe, cut the home harvest. Money earned is invested in cattle, horses, implements, little going to personal adornment or luxury. Not unfrequently one friendly roof shelters children and cattle. One room serves for sitting-room, kitchen and bedroom; and, as if the numerous family did not fill the house sufficiently, sitting hens find accommodation in odd corners, or under sheltering beds. The number of pungent smells and strange odors

that greet the nostrils are difficult to define or count, but one soon gets used to them. (How much better were our forefathers one hundred and fifty years since !) Those who have spent a few years in the country are changing rapidly and adopting Canadian habits. Girls at service have quick eyes and soon learn our ways, return home and effect a revolution in domestic affairs, and the revolution will spread.

These people adhere to the Greek and Roman Catholic churches mostly, although many belong to the Lutheran and Reformed churches. The gulf between the different denominations is deep and wide. The Galicians associate Protestantism with Nihilism. At the college conference in Winnipeg, and at the meetings of the Synods' Home Mission Committees the evangelization of these strangers within our gates was discussed, and it was resolved to begin schools in which the reading of the Word of God should form a part of the course of instruction. The Church and Manse Board has voted \$200 to help finish and furnish each school house, the people themselves are asked to get out logs and erect the body of the building, and the committee will furnish salaries. Five teachers have already been secured, and more are in sight. Last summer a medical missionary was stationed at Sifton, and he has rendered good service in caring for the sick and breaking down prejudices. He is in urgent need of a building and appliances for hospital work.

Last season two Bohemian students did duty among their own fellow-countrymen; the account given of the first service among these people, in their own language, after an absence of fifteen years from their native country, was affecting in the extreme. The Roman Catholic Church opposes the establishment of schools unless she

is given control, and is provided with provincial funds to support teachers ; this the Government will not grant. Nor is the Church agreeable to these foreigners learning English. But they must not continue a separate element in our population ; and evangelization and education would seem to be the best agents in the work of assimilation. An effort is being made to secure suitable missionaries from Hungary—one is on his way now.

English-Speaking Settlers.

Lack of men and means prevents the Committee from meeting fully the needs of English-speaking settlers, of whom there are 150,000 or more without regular services ; and this large number is likely to increase. Lapsing is sure to follow, if settlers are not speedily followed up. Early habits, social and family constraint, environment, in a word have much to do with church attendance and church membership. Removal to a distant country, or even province, sunders social ties, breaks up former associations, creates new conditions ; and, in the struggle to make a new start, the material is apt to fill the whole life in the absence of gospel ordinances. The poverty of many, their loneliness, their home-sickness are real, and the timely arrival of the missionary causes many to choose the better part where neglect would mean spiritual atrophy and death. The cares of the world and the deceitfulness of riches are a genuine bane in Canada as well as in Palestine.

One who had been an elder in eastern Canada, was met in the Rocky Mountains ; and in the absence of services was asked to assist in starting a Sabbath school. He replied, "What do you take me for, sir ? I am not here for the good of my health, nor for the good of my soul

either; I am here to make money, and I have yet to learn that a man makes much headway in getting the "stuff" teaching Sunday School. No, thank you, count me out." In the distant Yukon was a blacksmith, who worked Sunday and Saturday alike. Hearing that he was leaving for the "outside," the Missionary called to see him. "Yes, I am leaving to-morrow." "No, I never heard you preach, for I was too busy to spare the time, but that is no reason why I should not do something to support a mission that is doing good work." With this he went for his pouch and scales, weighed out four ounces of gold—\$64—and handed it to the missionary. A large proportion of the young men coming west have only a historical, not a personal interest in Christ; amidst fierce temptations and subtle snares, such are apt to fall and perish unless befriended, encouraged, taken to the house of prayer and kept linked to past associations.

Incidents.

In visiting Galician and other settlements on the North Saskatchewan, a party stayed overnight at the house of an English-speaking settler. A tall, silent, dark-haired girl prepared supper and waited on the strangers. Other travellers found shelter there too. The character of the Galician settlers formed an important subject of conversation. Some objected to them because said to be diseased, lazy, dirty, ignorant, of another race. One of the party defended them and predicted success for their settlement. While the rest were getting teams out next morning, this man remained behind to pack sacks and grips. The sphinx-like servant found tongue now, and said, in fair English, "Allow me to thank you, sir, for having so good an

opinion of my people. I am a Galician girl; and here I am obliged to hear a good many things said against my people. We have come here to get a home; we want to obey the laws of the country; we are much behind the English in our civilization, but we are willing to learn; we are thankful to men like you who have good opinions of us and hope for our success; I understand, sir, you are a Protestant priest, if you hold and preach views, like those you spoke last night, it would be easy for us to worship with you. We do not like to be looked down on; we are ambitious to succeed and earn the respect of the English." She took the hand and covered it with kisses.

A number of settlers from Nebraska found a home north of Calgary. Visited, one of them was asked, "Where are you from, Mr. L.?" "Nebraska." "But you are not an American?" "No, I am a Canadian, from Stormont, but I came here from Nebraska." "Why?" "Well, the first year I was in Nebraska, I sowed 27 acres of wheat; not a sheaf did I reap—Drought. The second year, I bought and doubled the area. Not a peck did I get. The third year, I sowed over a hundred acres—failure as complete as before. I felt sure that the drought was now at an end; bought seed wheat at a dollar a bushel, and sowed over 200 acres. My outlay and labor did not yield me a bushel. Next spring we packed up all we had, took our horses and few cattle, and drove here. When I reached the town I had ten cents left. Got family housed; went to work; made a little money; took up a homestead, and put up a rude shelter. In Nebraska, no religious services; everything seemed blighted accordingly; land, home, social, public life. We were determined, poor though we were, to set up God's altar here. We have our church built, we are obliged to your Com-

mittee for a missionary ; we shall do our best for him, and hope soon to support him ourselves."

A missionary was sent to a new settlement from the United States. They are not all Americans who hail from the United States. Not a house in district could be secured for service. One man took a Bible, wrenched the heart out of it, tore it in bits, threw it to the winds and told the missionary this was their estimate of the Bible and of religion. Sunday schools were started, people visited with tracts ; services started timidly, prejudices disappeared, not a house in settlement now but is open for service. The Gospel is God's power to save.

At the close of a service at a railway camp, a German fastened himself on the missionary, and took him to his shack. " Me glad you came to visit us. Me used to drink hard, but God change my heart four, five year since. Much drink, much bad here. Mates ask me drink ; laugh at me because I don't. Me pray, ' Lord Jesus, help me keep away from drink to-day ' ; He do it. But me get desperate, temptation too strong. Me pray, ' Lord, send a minister, me cannot hold out much longer '. And He send you ; there is a God, He hear prayer, He hear me, me so glad, me serve Him better now. "

The financial Situation

deserves serious consideration. The Irish Church for several years past gave generous help ; they are trying to raise \$500,000 of a Century Fund, and only one half is yet subscribed. Till this is out of the way nothing can be done to get congregations to help, so says the Convener of the Colonial Committee. In the *Glasgow Herald*, a member of the Colonial Committee of the Church of Scotland is reported

to have said that "he was surprised that an appeal for help should be made to the mother country, it being well known that there were hundreds of wealthy business men in Toronto who could easily pay for a missionary for their own churches. They knew perfectly well that some of these wealthy Canadian churches had offered extra large salaries to some of the best preachers in the Church of Scotland. It was a disgrace that they could not support their own missions. Some of these large fashionable churches were, to a large extent, reduced to society clubs, who paid enormous salaries to their minister and enormous sums for music. The people of Canada ought distinctly to support their own missions." If such views are held in British churches, our church should set her house in order; self-respect demands that we support our own work.

This is a time of unexampled prosperity for Canada; many men are making money hand over fist. The bountiful harvest, the industrial and commercial activity, the large exports and imports, the increase in deposits with banks and the Government, the demand for labor, and the higher prices paid workmen all tell the same tale. Out of our abundance shall we not contribute the amount needed to plant Christian institutions in the newer parts of our own land?

Revenue Needed.

To meet the expenditure of the year \$94,000 is needed, *i.e.*, \$14,000 more than the receipts of last year. In other words congregations should give an increase of from 20 to 25 per cent. on last year's contributions if work is to be maintained and extended. Unless care is taken there is danger of a repetition of the deficit of last year.

The Century Fund, the Indian Famine Fund, the Patriotic Fund, the Ottawa Fire and other special appeals will all tend to divert attention from the ordinary schemes which are more prosaic. The short crop in the West this year is also a disturbing element. But we have faith in the people if ministers and sessions will give them the facts.

Suggestions.

1. Are there not many members of the Church who could give \$250 a year to support a missionary? That, with the givings of the people among whom he labored, would maintain him for twelve months. Quite a number are doing that now, but too few. A Nova Scotian Senator was appealed to and sent a draft saying, "I wish you to cover with this as large a multitude of sins as you can." The answer was, "Spread it as thinly as I can, it will not cover more than the sins of one year." The reply, "That means that I give \$250 to cover the sins of this year; you will get the money for I have been there and know the need." He is the only \$250 Senator. One member of the Dominion House and one of the Ontario House keep him company.

An address on Home Missions was delivered in the American Presbyterian Church, Montreal. At the close a member of the congregation asked the speaker to call at his office Monday. "Did I understand you to say on Sunday that \$250 would support a missionary?" "Yes." "But a man cannot possibly live on \$250?" "But the people will do their part, and the contributions of the mission and \$250 will support him." "I understand; put me down for \$250 and my wife for \$250 more." "Thank you very much; is this for one year, or how long?" "How long? as long as we live." "Let me cordially

thank you, and express the hope that you may live a long while." "Well, I am not going to die to get rid of paying \$500 a year for a work that means so much for the future of Canada. My son is up-stairs and wishes to see you." The son was seen, asked some questions similar to those of the father, and became responsible for \$500 a year. Wolfville, N.S., Montreal, Boston, U.S., Ottawa, Carlton Place, Toronto, and Hespeler have members who give such special help, but they can almost be counted on the fingers of two hands. There are a hundred members of the Church who could give \$250 or more and not miss it. And when \$250 would be excessive \$125, \$100, \$50, \$25, or \$10 could be given. A congregation in Toronto was addressed, and, at the close, an accountant came up and pledged himself and wife for \$250. A congregation in Chatham was appealed to; a few of its members consulted each other on Monday afternoon, and pledged themselves, some for \$50, some for \$25 each a year, and arranged to support two missionaries apart from congregational contributions. Are there not many other towns who could do likewise?

2. Are there not many strong congregations who could give special help? Truro, New Glasgow, Montreal, Ottawa, Toronto, Hamilton, St. Thomas, Galt, or at least several congregations in them deserve special mention; but not more than a couple of dozen all told give this special help. Ontario and Quebec could furnish at least 100 congregations that could give \$250 or more; and, were pastors and sessions to take the initiative, the thing could easily be done. Is there not some danger of our forgetting God as a people? Of our spirituality being drowned in worldliness? It is said that the annual sale of Bibles in the United States has fallen off 400,000 in five years, and the revenue decreased

nearly one half. Neglect our trust, as they did, and our religious life must decline too.

St. Helens is a small congregation. After a missionary address last summer, the pastor and members of the congregation took hold and pledged themselves to give \$250. Some other congregations in the presbytery should keep St. Helens company.

3. The Young People's Societies and the Sabbath Schools of the church have not hitherto realised fully the measure of their responsibility towards this work. Several societies send help, why not all, and in more liberal measure? The North and West are the home and hope of young people; should not our young people help them to make a fair start? It would be a good thing for every society to provide itself with the new map of Ontario, and with a map of the Dominion, and to hang them up with the pledge card. These would prove wholesome reminders of responsibility. The Society of St. Andrew's, Perth, has nursed a mission up to the congregational stage, and have adopted a second; let others do likewise. Patriotism demands an intelligent interest in Christian work in new districts.

An address was given to a Sabbath School in Montreal, the children became interested, a collection was taken up a Sabbath or two later, and the response was so liberal that they felt warranted in promising \$250. A missionary was appointed, he corresponded with the school, and interest has been greatly increased. Superintendents and teachers can help the church here. At the first assembly of the United Free Church of Scotland, it was stated that, in Glasgow and Edinburgh, there were "miles and miles of respectable mechanics' and artisans' houses from which no one went to the House of God, that there were 100,000 Highlanders in

Glasgow who attended no church, and 1,600,000 in Scotland who were wholly outside the churches!'' Unless care be taken we shall drift in the same direction. Young men and women from the East are scattered all over the West. Shall not our young people and our Sabbath Schools help to keep them in touch with the best traditions of their home and early life? Many of them have gone out from your ranks; your attitude, humanly speaking, will determine whether they are saved or lost.

4. Our chief dependence, however, must be on the contributions of the rank and file of the Church. But in every congregation men of light and leading are needed. Will ministers please inform themselves fully as to the progress and needs of the work, present the case in detail on Sabbath, and follow this up by a canvass of all members and adherents of the congregation. Do not let the matter get cold, else failure will result. Let liberality be encouraged, enjoined, and let no one be overlooked. The collectors should be well informed, missionary in spirit, aggressive, resourceful; and, if they can canvass in couples, so much the better. A short, sharp campaign is sure to be most profitable.

Let no one apologise for asking help. This is the work of the Church; this is the work of Christ. His kingdom we are endeavouring to establish and extend; He sits over against the treasury, let us all give to Him and His cause. Giving then will be a means of grace and will lift us to a higher spiritual plane.

JAS. ROBERTSON,
Superintendent of Missions
and Field Secretary.

ROBT. H. WARDEN,
Convener of Committee.

Toronto, Dec. 1900.